Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUNDMORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

Causes and Evils of Contentions Unveiled in Letters to Christians. By NOAH WORCESTER. Boston: 1831.

From this excellent work, designed like all the recent productions of Dr Worcester, to heal divisions and to promote the cause of christian peace, we select the following extracts. They are from his second letter, in which the writer well exposes the erroneous notion, which, he justly regards as the chief source of alienation among Christians, viz. "that error of opinion on religious subjects proceeds from wickedness of heart."

My Christian Brethren,—For a long time it has been with me an object to ascertain the principle, which has for ages been the occasion of alienation and bitterness among Christians. It is not however to be supposed that the whole of the evil is to be ascribed to any one principle or cause; but, on mature reflection it is my belief, that a large portion of the mischief is to be ascribed to the following hypothesis,—*That error of opinion on religious subjects proceeds from wickedness of heart.*

I have not been able to find any other hypothesis or principle, which so naturally accounts for the alienation and hostilities which are so common between men of different opinions; and this principle has often been avowed by persons of different sects. On what other principle can I feel alienation from a brother, whose opinions happen to be different from mine as to the meaning of a text of scripture? As every man necessarily regards his own opinions as correct, if I have adopted the principle that error proceeds from depravity, I shall naturally impute blame to every man who dissents from me. But if I have not adopted this principle, and have candor enough to account for the supposed error of my brother on excusable grounds, I see no cause at all for alienation or censure. If in addition to this candor, I possess humility and self-knowledge enough to believe, that it is very possible the error in the case may be on my own part, this will surely make me very cautious in regard to imputing the difference of opinion to my brother's depravity.

As it is my intention to examine the subject impartially, I shall here admit, that wickedness of heart is one of many occasions of error on religious subjects. In some cases it may be the principal cause; but in others it may have no influence at all.

The hypothesis that error always proceeds from wickedness of heart, considered as a principle of conduct among Christians, appears to me of the most pernicious tendency, and to have as fair a claim to be regarded as the fruit of a wicked heart, as any doctrine by which any denomination of Christians has been known. What I have now advanced respecting it I shall aim to illustrate by various facts and considerations.

And having stated, that if "this principle is just and may be safely acted upon, it is a weapon, which may be wielded by each sect against all others;"—that "it encourages the indulgence of a temper, the very reverse of that, which is inculcated in the gospel," he proceeds,

Is it not then, a clear case that this principle is far less likely to be resorted to by the righteous, than by the wicked? When this weapon falls into the hands of party spirit, it will assuredly be employed for party purposes, and those who wield it will be pretty sure to call evil good and good evil, to put darkness for light and light for darkness. What is evil in themselves, they will call good; and what is good in others, they will call evil. It was obviously so, with the persecutors of our Lord. While they appear to have had no concern, lest the error should be found on their own part, his benevolent acts were viewed by them as acts of wickedness, and deserving of death. "For a good work we stone thee not," was their plea, and such is generally the plea of persecutors and revilers in every age and country. What person was ever persecuted on the accusation that he was a good man?

There are many opinions avowed by persons of different sects at the present day, which appear to me very erroneous; but seldom have I heard an opinion avowed, that I could not account for, otherwise than by imputing it to depravity of heart. When I reflect how contrary it must be to the nature of humility and benevolence to impute a brother's opinions to his wickedness, while there is nothing else in his character to lead to such a conclusion, I am often amazed to hear the principle avowed by men who in other respects appear to be good people.

Excepting the principles which justify deciding political disputes by national hostilities, I know not another, which I think has done a tenth a part so much mischief, as that which imputes error on religious subjects to wickedness of heart. If the nature of a tree is to be known by its fruits, or the nature of a principle by its practical results, the censorious principle now under review may well be denominated the BOHON UPAS of the Christian world. It is a tree which has extended its branches and its poisonous influence over every Christian country, changing the milk of brotherly kindness into the bitter waters of hatred and censure, and causing contention, calumny and persecution to reign triumphant, where nothing should have been known but peace and love, with their genuine fruits.

FORMATION OF THE CHRISTIAN CHARACTER.

The following extract is from the excellent little volume of Mr Ware, recently published.

It may be well to observe another caution. Say nothing of your thoughts and feelings to any, but one or two confidential friends. Many a religious character has been spoiled in the forming by too much talk with too many persons. The best religious character is formed in retirement, by much silent reflection, and private reading and prayer. What the soul needs above all things, is to commune with itself and with God; then it is established, strengthened, settled. But if a man go out from his closet, and seek for instruction and guidance by talking with all who will talk with him, he fritters away his feelings; his frame becomes less deeply and essentially spiritual; words take the place of sentiment; and he is very likely to become a talkative, fluent, superficial religionist, with much show of sound doctrine, and a goodly readiness of sound speech, but without substantial principle. Shun, therefore, rather than seek, much communication with many persons. But some council and encouragement you may need. Apply therefore to your minister. He is your legitimate and true counsellor, and he will be glad, in friendly and confidential intercourse, to lead you on. You may have also some pious friend to whom possibly you may unbosom yourself more freely, than you have courage to do to your minister, and he may, in some particulars, give you aid, which the situation of the pastor may put it out of his power to afford. In this manner, feel your way along quietly, silently, steadily. Let the growth within you be like that of the grain of wheat, which germinates in secret, and springs up without observation, and attracts little notice of men, till it shows the ear and the full corn in the ear. Be anxious to establish yourself firmly in the *power of godliness*, before you exhibit its *form*.

In connexion with this, it may be well to add a caution on a kindred point. Do not spend too much time in public meetings. You will of course be desirous to hear the preaching of the gospel. You feel as if you could not hear it too often or too much. You wonder that preaching should never before have seemed so interesting. You listen with new ears; and prayers, hymns, and sermons fall upon your spirit as if you had been gifted with a new sense. It is well that it is so. By all means cherish this ardent interest in public worship. But do not indulge it to excess. Let your moderation be seen in giving to this its proper place and importance in your time and regard. It is not the only religious enjoyment or means of improvement in your power; and it may possibly be mere self-indulgence which carries one from meeting to meeting. Remember that no duty towards others is to be neglected in the search for personal improvement; this would be sin. And it is at times a higher duty to attend to your family, to be with your friends, to instruct your children, to consult the feelings and yield to the prejudices of a husband or wife, a parent, brother, or sister, than it is to pursue your own gratification, by going out to social worship. And if it be your object to please God or discipline your own spirit, you will better effect that object by this exercise of self denial, than by doing what would give uneasiness to others, and perhaps even alienate them from you, and render them hostile to religion itself. The advice of the Apostle to wives is in force on this point, and is equally applicable to the other social relations: "Ye wives, be in subjection to your own husbands; that if any obey not the word, they may, without the word, be won by the conversation of the wives; while they behold your chaste conversation coupled with fear."

Be warned therefore against this error. And what are you to lose by the course which I recommend? Believe me, however much may be gained by the sympathy and excitement of a public assembly, quite as much is gained by the sacrifice of your inclinations to duty and to the feelings of others, and by the silent unwitnessed exercises of retirement, which no one can forbid you. Look not the present moment, but at the end. Your desire is to form a genuine solid, thorough, permanent character of devotion. Well; try to form it wholly in the excitement and beneath the external influence of public meetings, and it will be such a character as can exist only in such scenes. Your piety will always need the presence and voice of men to keep it alive, and, unsustained by them, will sink away and die. This at least is the danger to be apprehended; and experience declares that it is no slight one. But form your character in private, build it up by the action of your own mind, under the direction of the Bible and by intercourse with the Father of spirits,—and then it will always be independent of other men and of outward circumstances. It will be self sustained on a foundation which man and earth cannot shake, alike powerful in the solitude and in the crowd, and immovable in steadfastness, though all other men prove false, and faith have fled all other bosoms. It is such a piety that belongs to the Christian; it is such that you are to seek; and you may well be apprehensive of failure, if you neglect this salutary caution.

SENTIMENTS OF A CONVENTION PREACHER IN 1768.

The following extracts, to which we refer in another column, are taken from a note to a discourse by the Rev. Dr Tucker, of Newbury. The sermon itself was delivered on occasion of the death of Rev. Mr Lowell, in May 1767; and Dr Tucker preached the Convention Sermon the following year, from Col. iv. 11, "There is neither Greek nor Jew, barbarian or Scythian, bond or free, but Christ is all and in all."

Human uninspired compositions, such as catechisms and confessions of faith, and those larger writings called bodies of divinity, may, I apprehend, be of good use among Christians, as they are supposed to represent, with some considerable justness, and in an orderly and connected view, the main principles and duties of religion. I think, an unjustifiable and ill use is made of these writings, whenever they become tests of orthodoxy, and are improved against any, under that character.

The sacred scriptures contain the revelations of God; and Protestants, from their very principles, as such, are obliged to acknowledge these to be the only rule or standard, by which the truth of religious opinions and doctrines is to be tried and judged of.

All these human, uninspired composures therefore; all bodies of divinity, whether greater or less; all confessions of faith, whether Scotch or English; and all catechisms, whether longer or shorter; these are all, just like our common sermons (upon a level with which they all stand,) to be received as the truth, only so far as they appear to agree with the word of God, and to express the sense of the sacred oracles; and every man must judge for himself how far they do this.

The question then arises—Who has a right or authority to make these the standard of religious opinions, and doctrines? Who has a right to require others to consent to them as the truth, and authority to censure them as heretical, if they will not? No one, I imagine, can, with any color of reason, pretend to this authority, but he who can assume to himself the power of infallibility; because no other can be sure that he does not require a consent to error and falsehood instead of truth; nor could any other, I think, challenge a right to see and judge for his neighbor.

But, it must be observed, that all have an equal claim to infallibility; every one therefore has an equal right and authority, to require others to consent to what human writing he shall think proper, as the truth: a plain consequence from which I conceive, is this that no man, nor any number of men, have any right or authority at all to do this. For to suppose a man has authority to impose his confession upon his neighbor; and, at the same time, to suppose his neighbor has the same authority over him, i. e. that they have authority to impose confessions upon each other, and yet are obliged to submit to each other, is a very palpable absurdity.

If they who are required to consent, are to make these exceptions, they may, doubtless, except against as much as they think proper; and against the whole of such human composure, if they judge it not agreeable to the word of God; and if they have a right to do this, their doing it ought to be no offence; for a man's doing what he has an acknowledged right to do, certainly ought not to offend any body. And this is reducing these human compositions exactly to their proper state, i. e. to nothing at all as a standard of revealed truth.

Let these human writings be kept in their proper rank and place, and be made use of for their proper ends, i. e. as general schemes and summaries of religion, drawn up by fallible men; not to be imposed upon any, as necessary articles of faith, but to be examined by the word of God, and received, or not received for truth, according to every one's understanding and judgment. Thus they may be, not only harmless, but instructive and useful things among Christians. But to demand any one's explicit consent to them, by subscription or otherwise, as a necessary qualification to any office or privilege in the kingdom of Christ, appears to me arbitrary and tyrannical; inconsistent with the liberty of private judgment, and destructive of the sacred rights of conscience; and much better calculated to make men hypocritical and corrupt, than to prove their sincerity and soundness in the faith.

UNITARIAN SUNDAY SCHOOLS.

In the Register of April 9th, we published, from the Savannah Georgian, a note from the minister of the Unitarian Society in Augusta, relinquishing, in the name of the Wardens of that Society, all claim they might have to any funds collected by general contributions for Sunday Schools. This tolerant and forbearing course of the Society was taken, that the desirable purpose of establishing Sunday Schools might not be defeated by the objections which the Exclusives of other denominations had made to a union of operation with Unitarians.

It appears that the Unitarians of Augusta, after contributing to the general funds for Sunday Schools, and relinquishing their claims to these funds, have proceeded to establish a Sunday School from their own funds, allowing their exclusive neighbors, to pursue as peaceably and with as quiet consciences as they may, their own course.

This explanation we have made, preparatory to the introduction of the following article, which appeared as a communication in a late number of the Augusta Chronicle.

To the Editor of the Chronicle.

SIR,—Several influential members of some of our Orthodox churches have denied to "Unitarians" the Christian character, by refusing to collect donations for the extension of domestic sabbath schools, because a small portion of the proceeds was to have been placed under the control of the Unitarian society; I determined, as every honest-minded man should, to examine personally into the alleged objections, viz. whether the cause of infidelity was, or was not, promoted by Unitarians! If, thought I, Unitarians do teach the principles of infidelity, they are not worthy the countenance of a good Christian, and, whatever might be the pecuniary advantages resulting to Orthodox sabbath schools, by cooperating with the the inculcators of infidelity, every one of these should be, for truth's sake, passed by. You will understand by what I have written, that there were doubts resting upon my mind; for although "good men and true" had boldly asserted the fact, from the pulpit and the congregation, still there appeared to me so much inconsistency between Sunday schools and infidelity, that I could not understand how any set of men could convert the one into a means for diffusing the other. The very day is rendered peculiar, only because our blessed Lord arose from the tomb at the moment of its auspicious dawn. Indeed, Sir, there were reflections enough crowding themselves upon me, to have awakened interest in a much more indifferent bosom.

Full of these thoughts, I entered the Unitarian church, early one sabbath morning, and discovered an interesting group of children, divided into small classes, each under the especial benefit of a teacher. The deep interest which every countenance manifested first engaged my attention. There appeared nothing gloomy, severe, or even authoritative. Cheerful looks, smiling intelligence, and thoughtful attention, pervaded the assembly. It was not the instruction of a master to his pupil, it was that of the parent to the child. The kindlier feelings were evidently in full play—the dark and stormy passions all slumbering. I gazed some minutes upon the interesting group of teachers, my heart asking me the while, if these were indeed infidels? I now felt a strong desire to listen to the instruction imparting to these lovely children. Could the most obdurate, abandoned beings, consent to poison such minds with infidelity? On the contrary, could they neglect so fair an opportunity for administering the only preventive against the corrupting influence of the passions? It was indeed a trying moment to my excited feelings. But they were soon calmed, for, as I approached one of the nearest classes, I overheard the teacher put the following question: "How should you feel and act when you have sinned. To which the child answered—"I should humbly confess my sins to God, and should pray to him, through Jesus Christ, to forgive me, and assist me in doing better."

2d. "Who is Jesus Christ?" Answer—"He is the well beloved Son of God, whom his Father sent into the world, to be the Saviour of all who believe and obey him." At this moment, Peter's declaration rushed upon my mind—"Thou art the Christ, the Son of the living God"—and his master's reply to him—"Upon this rock will I build my Church, and the gates of hell shall not prevail against it." Afterwards, when I left the church, I thought of those who had incurred the deep, the immense responsibility, of arresting the general extension of sabbath schools throughout the country, because a small amount of the sum to have been collected would be appropriated to teach children *"humbly to confess their sins, and to pray for forgiveness and assistance through the well beloved Son of God, whom his Father sent into the world to be the Saviour of all who believe and obey him."* LUTHER.

ON THE LORD'S SUPPER.

"This do in remembrance of me."

The following is an article in the "Bible Christian," for March of the present year, a periodical publication, issued monthly at Belfast, Ireland, a work of much talent and interest.

What a tender, what an affectionate command! and well may it excite feelings of astonishment and grief, that it should ever lose its influence on the Christian's heart, or that any perversion of judgment should mistake its import. The last advice and dying instruction of the wise and good have in all ages been held peculiarly sacred, and have often made so deep and lasting an impression, as to be had in everlasting remembrance. Even among the heathens, this feeling of respect for the dead was cherished to so great an extent, that to it we owe some of the valuable maxims and remains of antiquity which we possess. But to the disciples of Christ, no precepts of departed virtue can appear so worthy of veneration, of diligent attention, and religious respect, as the last commands of our blessed Lord to his faithful followers. The relation which he bears to Christians is solemn and important, the concern which he at all times manifested for our eternal welfare was so strong and disinterested, and his example so promotive of faith and good works, that we should dwell on his precepts with holy and affectionate love, and obey his commands with diligence and fervor. To what, then, can we attribute the dereliction of his table, by many zealous and devout Christians, whose otherwise conscientious behavior, and steady performance of all the moral, relative, and social duties of life, forbid our attributing it to carelessness or indifference? We must, therefore, suppose, that this neglect of a positive appointment must proceed from wrong and mistaken views of its intention and design.

Suppose that the command was only binding on the immediate followers of Christ, and that we were under no *obligation* to follow the example of these primitive and affectionate Christians, in this simple memorial of their love; yet if we consider only a few of the benefits resulting from its general observance, we shall be convinced of its utility in a *moral* point of view. Here, at the table of our Lord, every angry passion, every contending feeling is laid at rest—all trifling distinctions of sect and party are for the time forgotten; and all ranks of people unite together in one solemn act of harmony and love. Here, Christians, whatever be their opposing interests in the world, meet together in commemorating the death of one common friend and Saviour; and all unkind feelings, all harsh sentiments, are banished from their breasts. Surely, then, any rite that tends to soothe the irritating feelings of anger and jealousy, and which binds closer around us the bonds of Christian love and friendship, must always be seasonable, must always be good.

From the life, death, and ascension of our Lord, we derive our most cherished feelings of pardon, peace, and happiness. For us he trod the most rugged paths in his passage through life—for us he submitted without a murmur to the unparalleled agonies of a painful and ignominious death—and for us he rose in triumph from the tomb; thereby giving us the heart-cheering assurance of a life to come:—and if we compare the fulness and certainty of our faith in the resurrection, with the vague, speculative, and uncertain hope of the world before the coming of our Saviour, we will learn the value of that inestimable truth, and be also convinced that the return of Christ from the grave hath done more towards confirming our faith in the immortality of our nature, than all that the law or the prophets could ever have effected. And shall we omit any rite or ceremony that is calculated to impress these events more strongly on our minds—that would rouse within us more vivid conceptions of their power and efficacy in purifying the heart from worldly thoughts and affections,—which would recal to our memories our Saviour's dying love, and awaken within us such holy gratitude; such pious awe and fervor, as to induce us to walk in his steps, and obey in all things his precepts and commands?

I am aware that some persons object to this rite from the dread of multiplying to too great an extent the outward forms and ceremonies of religion; but let these beware of *spiritualizing* too much. During our stay here our minds are not so far etherialized, as to do away with the assistance we derive from other senses in performing the external forms of devotion. These, I grant, have no value in themselves, but simply as evidence of feelings within, and are to these indebted for their truth and character. They are necessary stimulants in keeping alive the weak, unsteady flame of piety, and warming it to life and energy; and it is strong evidence of good, when we are willing to use those means which are promotive of our spiritual improvement. Many have abstained from this rite from the harsh and denunciatory language in which St Paul's words are rendered in our common version, (1 Cor. xi. 29.)—but it is now, I believe, pretty generally known, that the word damnation should be rendered judgment; and by referring to the following verse, our doubts as to the meaning and application of the word are quite removed. A little attention, also, to the context, will shew how the Corinthians were accused of drinking *unworthily*.

By refusing to commemorate the death of Christ, we deprive ourselves of the good resulting from cherishing by social communion the mutual feelings of gratitude and affection for our departed Lord, from strengthening our own piety and virtue, and exciting feelings of benevolence, good will, and all kindly affection towards our fellow creatures. It would be well, however, if the evil rested there. We also disobey a plain, unambiguous, and positive command. What can be more emphatic and explicit than "Do this in remembrance of me?" It appears of *univer-*

sal obligation on Christians; and were there no other declaration than this, it would be sufficient, one would think, to silence the cavils of scepticism. But even this is not left to inference or doubt; for we are expressly told by the words of the inspired Apostle, that "as oft as christians eat that bread and drink that cup, they shew forth the Lord's death *till he come.*" That the early Christians believed the obligation to be perpetual, we have many convincing proofs—and also the testimony of the fathers who flourished in the second and third centuries after Christ and his Apostles—that it was then observed in all the churches where Christianity was professed; and I believe I should be borne out in asserting, that, in the dark ages, when the Scriptures were withheld from the mass of of the people, and little studied by the learned, if this ceremony had not been observed, the remembrance of Christ's death would have been almost forgotten.

It is the duty of all to join in this holy ordinance: there is none on whom a stronger obligation is laid, than on us, Unitarian Christians. We are accused of denying Christ—of not believing in his divine mission—and many other charges equally erroneous, and of a similar nature, are brought against us, which it would be vain to reason against.—Practice is the best commentary on our principles. Our opponents are ever on the watch to detect some lurking imperfection, with which to accuse us. We are as "a city set on a hill;" and it is a serious reflection, that our conduct may honor or dishonor our holy cause. I ask not too much when I say, that we ought in no instance to give room for the cause of truth to be evil spoken of. The principles of Unitarianism are going forth into many lands, and numbers are joining in distant countries the uplifted standard of our faith—if we wish these blessings to continue, and our high hopes for the spread of pure religion to be realized, let our practice be as pure and free from reproach, as all candid and liberal minded Christians must wish our principles to be.

Since writing the above, I have been favored with the perusal of a little tract, published by the American Unitarian Association—"Excuses for the neglect of the Communion considered." I am proud to say that the writer's sentiments correspond with mine; and as many of my ideas on the subject are there expressed in a much clearer and better manner than I could have done, I earnestly recommend its perusal to all who read these lines.

MY MOTHER'S LAST PRAYER.

May God protect thee, my little one, said my mother, as I stood by her dying bed. There was a soft tremor in her failing voice, which checked the joyous laugh which trembled on my lip, as I, in childish joyfulness, shook the pale hand of my dying parent from my head, and buried my brow in the rich mass of bright hair which floated over her pillow. Again her sweet voice sighed forth, "Lead her not into temptation, but deliver her from evil." I raised my face from its beautiful resting place, and, young as I was, felt the influence of a mother's prayer. Her lips still moved, and her deep blue eyes were bent on me, as if they would have left one of their bright, unearthly rays, as a seal to her death bed covenant, but she spoke not again; the last effort of nature had uttered that prayer, and she lived not to breathe another.

I have every reason to believe that God has, in a great degree, caused that prayer to be instrumental in gaining its own answer; for often when the heedlessness of childhood and youth would have led me into errors, has the sweet voice, now hushed forever, intermingled itself with my thoughts, and, like the rosy link of a fairy chain, drawn me from my purpose.

[For the Christian Register.]

CREEDS AND CONFESSIONS OF FAITH.

Mr Editor,—I have taken the liberty of copying from Dr Franklin's Memoirs, p. 93, the following extract, which I hope will be entitled to a place in your paper.

Those embarrassments that the Quakers suffered from having established and published it as one of their principles, that no kind of war was lawful, and which being once published, they could n ot afterwards, however they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct in another sect among us; that of the *Dunkers*.

I was acquainted with one of its founders, Michael Welfare, soon after it appeared. He complained to me that they were grievously calumniated by the zealots of other persuasions, and charged with abominable principles and practices, to which they were utter strangers. I told him this had always been the case with new sects; and that to put a stop to such abuses, I imagined it might be well to publish the articles of their belief, and the rules of their discipline. He said it had been proposed among them, but not agreed to, for this reason:—"when we were first drawn together as a Society, (says he) it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths, were errors; and that others, which we esteemed errors, were real truths. From time to time he has been pleased to afford us farther light, and our principles have been improving, and our errors diminishing; now we are not sure that we have arrived at the end of this progression, and at the perfection of spiritual or theological knowledge; and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement; and our successors still more so, as conceiving what their elders and founders had done, to be something sacred, never to be departed from." This modesty in a sect, is perhaps a singular instance in the history of mankind, every other sect supposing itself in possession of all truths, and that those who differ are so far in the wrong; like a man travelling in foggy weather; those at a distance before him on the road, he sees wrapt up in the fog, as well as those behind him, and also the people in the fields on each side; but near him, all appears clear; though in truth he is as much in the fog as any of them.

One of your Readers.

[For the Christian Register.]

MOURNING APPAREL.

Mr Editor,—The question of omitting to wear mourning apparel on the decease of friends, has recently excited considerable attention in our community, and in some villages the practice has been done away. There are so many good reasons for abolishing it, that I regret to have the discussion of the subject cease until the purpose shall have been accomplished. I have been struck with the following pertinent remarks on the subject, from the Connecticut Observer, and hope you will allow them a place in your paper.

As a general practice it is no real expression of grief for the loss of our friends, nor is it so considered. It is adopted by all classes; by the covetous heir, whose heart beats with joy at any event which puts him in possession of his idol, as well as by those who are affected with the purest emotions of genuine sorrow. An English writer has remarked that "the very time that a man shall mourn, and the very time that he shall only half mourn, and the very time he shall cease to mourn, are fixed for him by the world, whatever may be the duration of his own sorrow!"

2. It is no mark of respect for departed relatives. The dark habiliments are assumed, whether the deceased was virtuous or vicious, honest or fraudulent, sober or intemperate; whether he was a man or a fool, a christian or an infidel, a blessing or a curse to society.

3. It imparts no consolation to the bosom of sorrow. It alleviates not the woe which flows from a bereaved heart. It offers no balm to its wounds. It equally fails to assuage excessive grief, and to excite that which is proper.

4, As a memento of departed worth it is superfluous. The heart of true friendship needs it not; the object of its affection is engraven there too deeply to be effaced. The mock mourner is unaffected by its sable hue.

5. It conveys no moral or religious instruction to the mind. It excites no mourning for sin; no submission to God; no parting with the world; no desires for heaven. Neither the solemn realities of the scene of death, nor the affecting and admonitory truths of the word of God, can be enforced by it.

Our objections to the custom are founded principally on its positive evils—

1. It is extravagant, and absorbs a large amount of funds which might be appropriated to far more useful purposes.

2. It presents strong temptations to pride and dishonesty, and has often robbed the widow and fatherless of their bread, and the creditor of his due.

R.

[For the Christian Register.]

PUNISHMENT.

Mr Editor,—The philosophy and results of punishment, in its applications in families, schools, prisons, &c, underwent a full and familiar discussion, at a late meeting of the Union Lyceum. Some difference of opinion was expressed respecting the kind and application of punishment, but none respecting the spirit with which it ought to be administered. It was the unanimous opinion, that no punishment had any tendency to produce reformation which was not inflicted in a spirit of kindness and love—that any appearance of anger or ill will, accompanying punishment, was sure to produce irritation, and increase the obduracy which it was intended to remove.

The question whether corporal punishment ought ever to be inflicted, was partially investigated, and called forth some difference of opinion. But the whole of the discussion was of such a social practical character, as apparently to interest all the ladies and gentlemen present.

I have taken the liberty to forward you this brief statement on an important subject, with the hope that the suggestion may excite further attention and discussion among parents and philanthropists.

H.

[For the Christian Register.]

DR CHANNING'S WORKS.

Mr Editor,—Cannot the publishers of Dr Channing's Works, be induced to print an edition at such a price as may bring it within the ability of common purchasers? The circulation of the volume is now confined to the rich, and one of the most useful books in the land is read by not one in a hundred of those who would be glad to draw instruction from its pages, if they were not prevented by the charge which is made for it. This seems to me a serious evil, and as a year has passed since the publication of the volume, without any attempt to satisfy the want and demand of the greater part of the people, and as I have heard many complaints, I wish to draw attention to the subject.

F. S.

CHRISTIAN REGISTER.

BOSTON, JUNE 11, 1831.

ARTILLERY ELECTION SERMON.

We have little sympathy with this occasion. It seems to us, to say the least, an unprofitable holiday. The incongruity also of the exercises of the day, a useless military parade with a solemn religious service, has always struck us unpleasantly. If the celebration should be continued, we hope the preacher will always be as faithful to his office as was Mr Barrett this year.

All our readers may not know from what circumstances this day derives its name and whatever importance is peculiar to it. In the early times of the colony of Massachusetts Bay, a military association was formed, which has survived the changes of more than a century and a half, and now celebrates its annual festival on the first Monday in June, with more pomp of civil and martial show than any other similar band in the country. A sermon is preached by a clergyman elected by the Company, a dinner is provided for the members and invited guests, and in the afternoon, the investiture of the newly elected officers takes places on Boston Common, in presence of the Governor of the Commonwealth, and an immense concourse of people, great and little, men, women, and children, who come from the streets of the city, and from every neighboring village, to see "the Governor sit in his chair."

The sermon last Monday, was preached by Rev. Mr Barrett, of this city. His text was taken from Psalm ii. 11, *Rejoice with trembling*, and was a *bona fide* text to the excellent discourse which followed. Mr Barrett glanced at the occasions of joy and of solicitude, which rise to view in a retrospect of the events of the last year. He presented in a few clear and forcible passages, the contrast exhibited in the situation of every quarter of the globe, as it is contemplated now through our hopes, and now through our fears. After a survey of other lands, he fixed the attention of his hearers on their own country, and having alluded to the signal blessings with which it has been and is crowned, he noticed, with a plainness that could only work conviction without giving offence, the indications of evil in the circumstances and temper of the times. He then adverted to the only security against these evils, viz. religion, *true* religion; in his description of which, he was particularly successful. His words were apt, his sentiments sound, and the effect must have been good. As a whole, the sermon was appropriate at once to the occasion and to the function borne by the preacher, and moreover had the unusual merit of proper length.

REV. DR TUCKER, OF NEWBURY.

In some late remarks on the liberal and courteous spirit, that for a long period pervaded the Massachusetts Congregational Convention, we adverted to the sentiments of Dr Tucker. This gentleman, both as a scholar and divine, held a distinguished rank among the clergy of his day; and was the preacher of the Convention in 1768. He did not, however, wholly escape reproach from some of his more exclusive brethren, on account of the well known liberality of his sentiments. He was of that race of worthies, the old Arminians—

"nomen illud clarum
et venerabile"

whom God preserve—and he never shrunk from the full expression of his abhorrence of all bigotry, or of his hearty charity.

In two discourses which he preached in 1767, on the death of his friend and brother, Rev. John Lowell, who shared with him in his catholic spirit, and whom he honors as "a lover of good men," "far from all bigotry and censoriousness," we find some admirable sentiments, worthy of the best men in the best times. They are the sentiments of every consistent Protestant; in truth, the only views, which any Protestant can entertain of "human, uninspired compositions, such as catechisms, confessions of faith, and *Bodies* of Divinity." Our readers will find some brief extracts from them on our first page. How welcome and refreshing would be the repetition of such sentiments, by Convention Preachers of the present day! And how fervently do we wish, that their spirit might be felt and acted upon by ministers and churches, by all private Christians and theological seminaries throughout the land!

SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION.

The annual religious services were attended by this Society on Sunday evening last in the church in Federal Street. Prayers were offered by Rev. Mr Parkman, and the annual discourse was delivered by Professor Palfrey, of the Theological School in Cambridge.

To this discourse we listened with great satisfaction. It was a distinct, judicious, and convincing reply to four obvious and important questions, touching the primary objects of the School.

1. Why should ministers be educated?
2. If educated, why at a public institution?
3. If at a public institution, why at Harvard University?
4. Or if at Harvard University, why with the help of public charity?

Each of these inquiries, presented in this just method, was briefly but ably considered. The necessity of a good preparatory education to meet both the actual demands of the ministry and the requirements of an intellectual and thinking community; the *superior advantages* afforded by the libraries, lectures, and general spirit of a public institution; the *honorable distinction* of Harvard University, as the only institution in which theological studies can be pursued without restrictions, direct or indirect, upon instructers or pupils; and the actual need of the public aid to relieve the circumstances of a large proportion of those, to whom the churches look with the greatest confidence for their future pastors and teachers—were all presented with good judgment, and we believe to general conviction. We were particularly gratified with the candid, and unexceptionable manner in which Mr Palfrey considered the third inquiry,—in relation, we mean, to the freedom from sectarian influences, enjoyed only in Harvard University. And as the whole discourse is on a topic of wide and acknowledged interest, we hope it will speedily be published.

AMERICAN SUNDAY SCHOOL UNION.

The most efficient instruments now in use for the advancement of party influence, are the extensive organizations for the support of Sunday Schools, and for controlling the religious instruction and reading of the rising generation. We have never had a doubt that the mass of the community, who contribute to these plans and efforts, do it with the single and honest purpose of promoting the best moral good of the young. We regret that any circumstances should have caused a doubt, that this is the case with all concerned in that undertaking. And much more do we regret that any facts should force the conviction, that, with all the *apparent* and no doubt *real* good intention of these efforts, there is an unfortunate and disgraceful mingling of worldly policy and sectarian ambition.

These remarks have been suggested by an article in a late number of the [Methodist] 'Christian Advocate and Journal,' from which we here give a few quotations.

It appears that the Methodists a few years since withdrew as a body from all connexion with the American Sunday School Union, from a disapproval of the management of its governors, and formed a Sunday School Society of their own. Three or four individuals however, of the Methodist denomination, in their individual capacity and not as delegates of the Methodist Connexion, continue to act as directors in the American Sunday School Union. This fact has led the Presbyterian agents of the A. S. S. Union, when travelling among the Methodists, to represent the two denominations as cooperating. This disingenuous conduct, together with the former reproaches cast upon the Methodists for withdrawing from the Union, and the late special efforts to conciliate and gain them back, is thus rebuked in a late number of the Advocate and Journal.

In the mean time we protest against the practice of the agents of the American Union entering into our Sabbath schools, offering and recommending their books, because, as they say, they are cheaper than ours, and striving to enlist our influential members in their cause by simply stating, without any qualification, that "a part of the members of our church" are united with them. We do say that this is disingenuous, and calculated to promote strife, instead of harmony and good will.

After all, we cannot see for the life of us why these gentlemen trouble themselves so much respecting our institutions. Why not manifest the same solicitude for the Protestant Episcopal Union? If this partial solicitude spring from peculiar love to us, and a sincere desire for our prosperity, we ought certainly duly to appreciate it, and act accordingly. But we see no reason why we should be the special objects of their care more than others in like circumstances. Does not the actual state of things in the valley of the Mississippi answer these queries? Methodism has too firm a hold upon the understandings and affections of the people, for them to succeed to any extent without enlisting its influence in their favor. Misrepresentation has been tried in vain. They could not make the people believe that *Methodism* and *moral wastes* were synonymous terms, although it is well known that it has been long the practice of many of their travelling agents to endeavor to identify them.

The Methodists and their friends were not to be slandered into an acquiescence to their measures. Well, what was to be done? Why, to palliate for past offences, they must be acknowledged and deplored; but still the Methodists must be conciliated, their influence must be won over by some means to the national societies, and this is now to be accomplished by awarding to them their share of praise for having done so well, and by employing as many of their ministers, as possible for agents. This will eventually, they doubtless think, conciliate the favor of our people.

We dare hardly trust ourselves to pursue this subject. We have only further to say, that we wish the American Union all possible success in its enterprise of doing good to the souls and bodies of men; but we most heartily wish it would mind its own affairs, and leave us to pursue our own plans, as we think truth and duty shall dictate to be just and proper.

TRITHEISM.

Our readers will not readily forget the reference made, in the pages of our last number, to the extraordinary doctrines reported in the Christian Secretary to have been recently brought forward and inculcated in the Female Seminary at Hartford. We refer to this subject now, merely for the purpose of quoting the following passage from the Hartford Religious Inquirer.

Were there no circumstances by which to form an opinion concerning the object of the work, other than the extracts given in the Secretary, we should think it a severe, ingenious and merited sarcasm upon the long venerated, and in our view equally unfounded and inconsistent doctrine of the Trinity—that is of three distinct, equal persons in the Godhead, each being the One, Supreme, Independent, and Eternal God.

LATE PUBLICATIONS.

The Holy and Profane States. By Thomas Fuller. With some account of the Author and of his Writings. Cambridge: 1831. 12mo. pp. 293.

This beautiful little volume is a republication of an author, who has been often quoted and much admired for his genius, learning, and wit,; and it is offered by the Editor, the Rev. Mr Young, of this city, as a specimen of "A Library of the Old English Prose Writers." We hope, that the design may meet such encouragement as may secure its accomplishment. In the profuse multiplication of new books, we are in danger of forgetting the treasures laid up in the old. We are aware how much must be provided for the literary and religious wants of the day; and that new books must be written on old topics, if we would have them understood. But there is a richness and fulness in the writers of the 17th century, which will more than compensate for their diffusiveness. And for such as More, and Ascham, Selden, and Walton, of one school, and for Hall, of Norwich, Leighton, Howe, and Bates, of another, we may confidently apply the advice to students which Mr Young quotes in his preface, from Bishop Watson. "Make them" says he, "your chief companions through life. Let them be ever on your table; and when you have an hour to spare, spend it on them; and I will answer for their giving you entertainment and instruction as long as you live."

To the works of Fuller, this counsel may be applied in its fullest extent. His shrewd observation of life and character, his acuteness, his various learning, his facetiousness, and exquisite taste for the ludicrous, combined, moreover, with a deep piety and reverence of things holy, united to make him at once one of the most instructive and amusing of writers. He was a master in character drawing; of which "The Good Wife," the "Good Husband," the "Faithful Minister," and the "Good Physician," are well known examples.

On the whole, for this and his other gifts, he is well entitled to the name which has been given him, the "*inimitable Fuller.*" And he, that has just risen from his pages, will be ready to say of them, what has been declared of the old wines of Palestine, "no man, having tasted of the *old*, straitway desireth the *new*, for he saith—the old are better."

A Sermon for Children. By Rev. E. S. Gannett. Boston: L. C. Bowles, 1831.

One of the most difficult tasks, which a minister undertakes, is to preach a whole sermon to the young of his flock, in the hearing of the old; or, so to address children in a promiscuous assembly, that those present, who have none, should not feel themselves discharged from any interest in the subject. Yet who will deny, that the very truths, which are best suited to the comprehension of children, are precisely the truths, on which depend the very life and power of all religion; from which the child of seven and the old man of eighty must alike receive their spiritual nourishment and well being.

Children, therefore, are not the only persons who may be benefitted by such discourses. Parents, at least, may be much aided by them in giving their own instructions; and, as Mr Gannett suggests in the opening of his discourse, those, who do not bear the parental office will not be displeased, that the children of the congregation should have one sermon purposely addressed to them, who are obliged to listen to so many, that are written for others.

We hope this discourse may do good beyond the circle for which it was specially designed. The author has well united the two qualities, most essential to such addresses, simplicity and affection. Here are no hard words, which a child cannot understand; and for the doctrine,—it is even His, who took children into his arms and blessed them, and from whose lips proceeded the gracious words, "Of such is the kingdom of heaven."

On the Formation of the Christian Character. Addressed to those who are seeking to lead a religious life. By Henry Ware, Jr, *Professor of Pulpit Eloquence and the Pastoral Care, in Harvard University.* Cambridge: Hilliard and Brown, 18mo. pp. 1 .

To those who are familiar with Mr Ware's former writings, no commendation of ours can be necessary to draw their attention to this little volume. We shall only say that it is marked by the same qualities, which have made his other publications such general favorites,—the same practical good sense, the same clear and direct style, the same honest and manly expression of opinion, the same just views of religion and morals, the same warm and active benevolence, and the same deep and pervading piety. This volume seems to us well calculated to further the great object which is expressed in the title, the formation of the christian character. Humble and sincere Christians, who are earnestly seeking for the means of strengthening their faith, and improving their life, cannot fail to find in it the instruction and encouragement which their situation requires.

Our readers will find an extract from this volume on our first page.

RELIGIOUS INTELLIGENCE.

American Seamans' Friend Society. This Society has missionaries in its employ in the ports of Canton, India, and of Honololu, on the island of Oahu—one of the Sandwich Islands. In Canton, the missionary officiates as chaplain among the American residents, and preaches to the seamen, among the American shipping at Whampoa. It is expected that this missionary will soon proceed, in the employ of the American Board of Missions, to explore the islands of the Eastern Archipelago. The object of establishing a mission at Oahu is, that the thousands of American seamen, engaged in the whaling business, who annually stop at that Island, may not be without religious instruction, and that the missionaries stationed on those Islands may be relieved from the labors which would otherwise devolve upon them among the seamen.

American Board of Foreign Missions. This Board is composed of 66 clergymen and laymen from three denominations, Presbyterians, Congregationalists, and Dutch Reformed, in the following proportions, viz.

Presbyterians,	31
Congregationalists,	28
Dutch Reformed,	7

There are at present 60 missionaries or preachers under the direction of the Board, viz.

Presbyterians,	34
Congregationalists,	24
Dutch Reformed,	2

PRISON DISCIPLINE SOCIETY.

We gave last week, from the Boston Recorder, an abstract of part of the Sixth Annual Report of the Prison Discipline Society. The suggestions it contains and the facts it discloses are well worthy the attention of every citizen. We now present, from the same source, a continuation of this abstract.

Extracts from the Sixth Annual Report, continued.

MASSACHUSETTS.

Imprisonment for Debt.—A law was passed at the last session of the Legislature exempting females from arrest for all sums, and others for sums less than ten dollars. It is supposed that this law if properly executed will save from imprisonment in Massachusetts about 500 persons annually: of whom about 60 would be females, and of these about 57, according to the analogy of past years would be in Boston.

State Prison at Charlestown.—This institution is represented as in a state of progressive improvement. Separation at night, silence, order, industry, respectful and cheerful obedience among the convicts: harmony, mildness, and authority among the officers are its leading characteristics. The system of moral and religious instruction is highly commended. The Sabbath School, which was last year taught by convicts under the superintendance of the chaplain, is now supplied with about 130 teachers from 12 or 13 churches of different denominations in Charlestown and Boston, who visit the Prison by tens and twenties alternately, to perform a service in a high degree gratifying to themselves. These improvements have had their effect to diminish, rather than increase the number of convicts.

House of Reformation for Juvenile Delinquents at South Boston.—This Institution remains as it was, an honor to the city. It is supported almost entirely by the City at an expense of about $6000 annually. The system of instruction is parental and religious. The whole number received into this Holy Refuge from crime and other destruction, since Sept. 1, 1826, when the first boy was committed, is 303; the number discharged and apprenticed 204; the number who are doing well 155; the number who have died in four years and nine months, only two; the number sick during the last fifteen months only one; the number remaining in the Institution 99, which has been about the average number for two years.

County Prisons.—There is only one in the Commonwealth on a new and improved construction, and that is the Jail in New Bedford. The Jail and House of Correction in Leverett Street, Boston, with its 1000 Debtors and 1000 criminals and vagrants, annually, is so constructed as to admit of no effectual separation, supervision, and control, when the inmates are locked up all night and on the Sabbath. It is looked upon by this Society, as described by Rev. Dr. Tuckerman in his letter to the Mayor, as a fountain of corruption, and necessarily so while it remains of its present construction. The best officers in the world could not produce a good discipline in buildings thus constructed. Of this the officers are as much convinced as others. A hope and expectation is expressed that the great evils of the establishment will receive that consideration which the public may require, and that the obvious remedy will be soon applied.

Asylum for poor and imprisoned Lunatics.—This noble Institution is located in Worcester; the foundation of the building, for the accommodation of about 140 inmates, is laid, and it is expected that much progress will be made towards its completion during the present season.

RHODE ISLAND.

The Society has not been apprized of any improvement in this State during the last year, in regard to imprisonment for debt, criminal law, or County Prisons, which are all in a condition demanding immediate attention.

CONNECTICUT.

Imprisonment for debt.—The Governor has introduced the subject in his message to the present Legislature, urging that a system should be adopted to distinguish between fraud and misfortune, and the hope is cherished that the Legislature will not adjourn without passing some such law as several of the other States have passed during the last year. The necessity for this is obvious. Of 35 persons imprisoned in the County of Fairfield, during the year ending Jan. 1, 1830, only one paid the debt.

State Prison at Wethersfield.—This Prison which commenced under the most favorable auspices about three years and a half since, has given very gratifying results annually till the present year, and now it has exceeded all former example; the earnings exceeded all expenses; for the year ending March 31, 1831, $7824 02. In another respect this prison is much improved. The female department which has been in a very bad condition in former years, (the females being left to themselves in a large department where no effectual supervision during the day, or separation at night could be extended to them,) has become as the Society believes as well arranged as any in the world. (*To be continued.*)

SUMMARY.

MASSACHUSETTS LEGISLATURE.

In Senate, Friday, June 3d. A bill was reported and the report acccepted, referring the order relative to Clerks of Judicial Courts, to the next General Court. On the order relating to Foreign Insurance Companies, the Committee reported that it is inexpedient to legislate thereon—report accepted. Orders of notice passed on the petitions of Berkley Congregational Society, of George Bond and al. of Wm. Sturgis and al. Bills were reported, to incorporate the Firemen's Insurance Co. in Boston; the trustees of the first parish in Dorchester; and the Methodist Episcopal Society in Pittsfield; to annex certain land to Sutton and to authorize the Newburyport Bank to close its concerns. Bills passed to be engrossed, to incorporate Springfield Canal Co.; additional to an act to establishing rights in houses of public worship, as real estate, and for registering the same. Bills from the House were read to incorporate Beaman Manufacturing Co. and the Palmer Co; the bill to abolish outlawry was committed; the bill to incorporate the Mechanic Hall Association was committed. Sundry petitions were presented and committed. Inquiry was directed respecting the expediency of altering the Spring term of the Court of Common Pleas in Franklin County; a Committee was directed to inquire into the expediency of providing some mode of issuing and serving notices of petitions, previous to the session of the Legislature at which they are to be presented.

In the House of Representatives, Orders were passed directing the Committee to inquire into the expediency of amending the law respecting paving streets in towns; to inquire into the expediency of substituting for the 9th article of amendment to the Constitution, a provision for a review of that instrument once in twenty or thirty years; to inquire into the expediency of amending the law of Feb, 1796, laying a duty on Clerks of the Courts of C. C. Pleas, so that the Clerk of Hampshire County shall be required to pay no higher duty than is demanded of Berkshire, Hampden and Franklin, and enquiring respecting refunding excess of duty paid during the present month; to inquire into the expediency of amending the law of the Commonwealth so as to enforce the attendance of citizens of this state, as witnesses in Courts of other states, and to provide means of transportation of persons to the bounds of this state, charged with crimes committed in other states and demanded by lawful authority; to inquire the propriety of appropriating $100,000 annually for the support of Public Schools in Boston and the several towns in this Commonwealth, or appropriating part of the avails of the sales of lands in the State of Maine towards the same object. A resolve was reported authorizing the Treasurer to borrow a sum of money. A report was made that it is expedient to expunge the third article of the Bill of Rights. Bills passed to be engrossed, to incorporate the Beaman Manufacturing Co.; Palmer Co., and Mechanic Hall Association. Orders passed. that the Treasurer lay before the House a list of officers, (Counsellors, Senators and Representatives excepted) paid from the Treasury, and the annual amount, with a statement of the department in which each is employed, and reference to the authority by which he is paid; that the Committee inquire the expediency of so arranging the offices of Attorney and Solicitor General, and of County Attornies as to ensure the expeditious and economical administration of criminal law, under the act giving criminal jurisdiction to the Court of Common Pleas. Bills were reported, supplementary to an act incorporating Massachusetts Charitable Fire Society; additional to acts respecting paving the streets in Boston; and in addition to the several acts regulating the paving of streets. The Committee on the acts regulating mills, reported that it is inexpedient to legislate thereon—accepted. A Committee was appointed with directions to report an amendment to the Constitution, substantially the same as that which passed in 1829 and rejected by the House of Representatives in 1830.

In Senate, on Saturday. Report from the House that it is inexpedient to legislate on the subject of the laws regulating mills—accepted. Bills were reported to incorporate Mechanic Hall Association; to alter and amend the act incorporating the Charlestown Fire and Marine Insurance Co.; to incorporate the proprietors of the Central Coffee House in Hopkinton, and to alter the act regulating the inspection of beef and pork, intended for exportation. Bills passed to be engrossed, to annex certain lands to Sutton; to incorporate the Fireman's Insurance Co.; the Trustees of the First Parish in Dorchester; Methodist Episcopal Society in Pittsfield; Beaman Manufacturing Co. and Palmer Co.

In the House of Representatives. The Committee reported that it is not adviseable to legislate upon that part of the Governor's speech which relates to the N. E. Boundary. Private petitions were presented and committed. The Committee reported that it is inexpedient to continue the custom of attending religious services on the day of the meeting of the Legislature. Sundry resolutions were presented from Lanesboro', to amend the Constitution, by dividing the state into districts for the choice of Representatives, reducing the number of Senators and abolishing the Council. Committee on Finance were instructed to consider the expediency of taking Treasurer's bonds in less sums than are now required, the whole sum to remain the same. A bill was reported regulating the empannelling jurors in civil cases in the County of Suffolk, committed. An article of amendment to the Constitution, in relation to the House of Representatives, was reported; an amendment was proposed with a view of reducing the number of Representatives, committed. *Bills enacted,* to incorporate the Commercial Insurance Co.; Lawrence Manufacturing Co.; Beaman Manufacturing Co.; Palmer Co. and Commercial Insurance Co. in Nantucket. *Bills engrossed,* to alter the location and name of Sunderland Bank; to incorporate proprietors of Tremont House.

In Senate, Monday, June 6th. Bills enacted, to incorporate the Commercial Insurance Co., Lawrence Co., Palmer Co. and Beaman Co. The special Committee on return of votes on the amendment of the Constitution, in relation to the commencement of the political year made a report, that no returns were received from several towns, and the returns of sundry other towns were rejected for illegalities; the whole number of votes returned are 25,711—Yeas, 19,934—Nays, 6,277,—and that said article had been approved and ratified; a resolve accompanied the report for the enrolment and promulgation of the article of amendment. Bills were reported, to incorporate the Commercial Bank in Boston, to alter the name and location of Sunderland Bank and to incorporate West Stockbridge Railroad.

In the House of Representatives. Bills enacted, additional to an act to regulate Pilotage from sea, into New Bedford and Fairhaven; additional to an act incorporating Hingham Mutual Fire Insurance Co.; the Committee on Parishes were directed to consider the expediency of revising the laws relating to public worship, and enabling religious societies to enjoy all appropriate rights, without application to the Legislature. A petition for a bank in Wrentham was presented and committed. Bills engrossed, regulating paving the streets in Boston; in farther regulation of paving of streets; to incorporate Firemen's Insurance Co. with an amendment; supplemental to an act to incorporate the Massachusetts Charitable Fire Society. An order was passed in conformity with the report of the Committee of Finance, on the subject of the valuation. A resolve was reported for appointing Commissioners to revise the laws concerning the form of Bank bills and the plates for impressing the same. A bill was reported in addition to an act to repeal the existing excise acts, and to provide for the expenses of justice in the several counties.

In Senate, Tuesday. The order of the House, directing Committee on Parishes to consider the expediency of revising the laws relating to public worship, passed in concurrence. A bill was reported to incorporate the First Congregational Society in Sutton. Bills passed to be enacted, addition to the act incorporating Hingham Mutual Fire Insurance Co.; additional to an act regulating pilotage from the sea to New Bedford and Fairhaven. Petition of Wrentham referred to the next General Court.

In the House of Representatives, The bill in a new draft, respecting pews and rights in houses of public worship, was reported. A bill, accompanied with a resolve, upon the petition of the Trustees of Amherst College was reported. A petition of sundry inhabitants of New Bedford, &c. in behalf of application for a Railroad to Taunton, waa committed. The question of amending the Constitution by dividing the Commonwealth into districts for the choice of Representatives, was decided in the negative, Yeas 125, Nays 239.

In Convention of both Houses, Henry Hubbard, Esq. of Pittsfield, was elected a Counsellor for the current year.

In Senate, Wednesday, Sundry petitions respecting Norfolk and Bristol Turnpike corporation, and other petitions were committed. A Committee was appointed on the acts respecting Boston Free Bridge. A bill was reported to incorporate the Boston and Lowell Stage Co. The petition praying aid in behalf of the Bunker Hill Monument Association, was committed. A report was made that the Senate ought to concur in the order of the House, on that part of the Governor's Speech which relates to valuation. Bills enacted, to incorporate the Mechanic's Insurance Co. in New Bedford; to incorporate the Boston and Hingham Steamboat Co., and to abolish the process of outlawry.

In the House of Representatives, Sundry petitions were presented and committed. Bills enacted, to incorporate Springfield Canal Co., Mechanic's Insurance Co. in New Bedford, Boston and Hingham Steamboat Co., the Mechanic Hall Association, Fireman's Insurance Co. in Boston, and to abolish the process of outlawry. A bill in addition to the act respecting impounding cattle, was reported. The bill to incorporate the Trustees of the First Parish in Dorchester, passed to be engrossed. A Committee was instructed to inquire if any and what alteration is necessary in the mode of procuring State printing.

In Senate, Thursday, The petition of the County Commissioners for Middlesex, relating to a bridge in Newton, with order of notice, from files—committed. A bill was reported to incorporate the Trustees of the ministerial fund in the first Congregational parish in Randolph. The amendment of the Senate, on the valuation report, was rejected. Order of notice was reported by the Committee on the petition of Hingham and Quincy Turnpike Corporation. A bill to incorporate the Fireman's Insurance Co. in Boston, passed to be enacted.

In the House of Representatives, The petition of the Andover and Essex Turnpike Companies was referred to the next General Court. The Committee on Railways and Canals were directed to consider the expediency of fixing the width of Railways, hereafter to be constructed. A bill was reported in addition to the act, giving further remedies in equity. Bills enacted, to incorporate the President &c. of Mechanics Bank in New Bedford, and to incorporate the Trustees of the first parish in Dorchester.

Fire at Fayetteville. On the 29th ult. nearly the whole of the flourishing town of Fayetteville, N.C. was destroyed by fire. The following letter from the Rev. Mr Rowland, to the Editor of the National Gazette, contains the most particular account of the disaster that we have received.

Fayetteville, N. C. May 29, 1831.

To the Editor of the National Gazette—Sir; Fayetteville is no more! This morning the sun rose in its beauty, and with gladdened hearts we flocked to the churches of our God. Now we are in ruins. But two stores of all that this place contained are standing. The rest are entirely consumed. Nothing but stacks of tottering chimnies remain to tell what we once were. Except in the outskirts of the town, and in those streets a little off from the centre of the village, not a dwelling house remains. All the churches with the exception of the Methodist, which is distant from the centre of the town, are destroyed. The Academy, with two splendid hotels, our printing offices, the two banks, the old state house, every apothecary's shop, and some of our mills, are all in ruins.

The fire communicated, it is supposed, from a chimney precisely in the centre of our village, and spread with inconceivable rapidity through every street. It was just after the congregation had been dismissed, about half past twelve o'clock, when the fire was first discovered, and in less than one hour and a half our village was literally a "sea of flame." The goods were consumed in the streets, and the engines were burnt at their stands. Some who had property removed to a distance in expectation of safety, were disappointed; too soon the destroying element reached them. The churches though at a distance from each other, were soon in flames. The tall steeple of the Presbyterian church seemed a pyramid of fire; for a while it stood firm, soon the bell descended with a crash—the steeple trembled, tottered and fell. The Episcopal church, which apparently caught at the same time, was soon in ashes.

As I wandered through the outskirts of the place, to administer relief so far as possible, to the distressed, my heart sunk within me. The sick were borne out of their houses, and were lying on pallets in the street. Others, faint and exhausted, were reclining on the beds which had been thrown out. Every moment our ears were stunned with the explosion of powder, to demolish the buildings which might stay the flames. But although many were thus levelled, there was not strength to pull the timbers from the reach of the conflagration.

It is impossible to paint the heartrending scenes which every where occurred. Parents were inquiring for their children, and children for their parents, and in every countenance reigned despair.

I have been round the fire in every direction, and the above statements are the result of my own observation. From where I now write I can perceive, for the extent of nearly half a mile, the light which flashes up from the smouldering ruins. A very small portion of the property was insured. Most of the people *lost their all!* Our distress may be partially imagined, but cannot be justly conceived of. Much bodily injury was experienced, but so far as it is at present known, no lives were lost. What results may be ascertained when our friends are collected, it is impossible to say.

HENRY A. ROWLAND, Jr.

The Petersburgh Intelligencer gives the following specification of the buildings saved from the fire.

It remains to be stated, *not who have suffered, but who have escaped without losing every thing.* Those fine brick stores and dwellings situated at the foot of Hay Mount, occupied by Messrs. Hall & Johnson, Mr Nott and others, were saved in that direction; and also the large wooden building, owned and occupied by Mr Whitehead on the opposite corner. On the south, the fire extended as far as the N. C. State Bank, without injuring it. The dwellings of Mr J. A. Cameron, and those two or three south of it, are saved. On the north, the dwellings of L. D. Henry, Esq. and a few in its immediate neighborhood, were saved.

Two large Churches of brick, with high steeples, two Churches of wood, the State House and Courthouse of brick, the United States' Branch Bank and the Bank of Cape Fear, of brick and freestone—constituted all the public buildings in the place, all of which are destroyed.

A correspondent of the Centinel, has furnished the census of the British Provinces in North America, in the year 1755-56, taken from Martin's London Magazine of that date. Our readers will be gratified in comparing it with the present population of the United States.

In Nova Scotia, besides the Military, the English inhabitants were found to be	5,000
In New Hampshire	30,000
Massachusetts,	200,000
Rhode Island,	35,000
Connecticut,	80,000
New York,	90,000
New Jersey,	50,000
Pennsylvania,	250,000
Maryland,	85,000
Virginia,	90,000
North Carolina,	35,000
South Carolina,	30,000
Georgia,	6,000
Total,	986,000

The Connecticut Legislature adjourned the last week. During the session an act passsed incorporating the Wesleyan University at Middletown; an act incorporating the City Bank at New Haven on condition of appropriating $100,000 to the completion of the Hampshire Canal and incorporating Banks at Jewett City, Bridgeport, and East Haddam. Bridgeport Bank pays a bonus of $10,000; of which $7000 are granted to Yale College, and $3000 to Washington College; an additional grant of $8,500 was made to the last mentioned institution.

New York. It appears by the census which is just completed, that the City of New York contains 203,015 inhabitants.

From Brazil. The ex-Emperor has sailed with his family for Europe, and his son proclaimed Emperor by the name of Don Pedro II. The mercantile interest suffered much and business was at a stand.

Important African Discovery. Richard and John Lander, who, a little more than a year ago, landed in Africa for the purpose of retracing the journey of the former to the Niger, and making further discoveries, arrived at Rio Janeiro in the beginning of April from Fernando Po on their return to England, having in their possession books, letters, and manuscripts of Mungo Park, recovered by them near the spot where he was murdered. They reached the spot where Park terminated his voyage and recovered the papers and his double barrelled gun, but they were obliged to abandon their intention of proceeding to Timbuctoo for want of presents. They re-embarked on the Niger, and descended it by a rapid current, to where it is ten miles wide. It there divides into several branches, the most considerable of which they affirm to be the same as the river Noun which discharges itself into the bay of Benin. As they approached the coast they were taken prisoners by the Negroes, plundered and treated as slaves, but they succeeded after great difficulty in procuring their release, reached the coast of Guinea, and proceeded thence to Fernando Po, where they embarked for Rio Janeiro. On the 5th of April they embarked at Rio for England. This intelligence is brought by brig Virginia, to Baltimore. *B. D. Adv.*

FROM EUROPE.

England. London papers received by the packet ship Birmingham, at New York, state that the cause of reform is rapidly gaining ground. Of 380 members who had been returned, 212 were in favor of reform and 168 against it, and that there was a gain of 80, compared with the representation of the same places in the last Parliament. The Lord Advocate Mr Jeffrey has failed of his election in Edinburgh.

The widow of Admiral Nelson died at London on the 4th of May. Sir Thomas Yorke, a brave and esteemed Admiral in the British navy, and two naval captains Brady and Young, were upset in a wherry, in Southampton river and were drowned.

France. No political events of consequence have transpired. The country is quiet, public confidence restored, the funds had risen, and were gradually advancing.

Poland. The Polish commander in chief reports that 6000 troops attacked a Russian corps of 24000, and were compelled to cross the Vistula with the loss of 1200 men. The Poles, however, have in general been successful. Important intelligence arrived at Paris May 2d, which it is said was announced in the official papers at Warsaw, viz. that the Polish General Uminski occupied Siedler, the retreat of the left wing of the Russian army, stationed at Kock, and the retreat of Marshal Diebitsch across the Bug. Insurrections among the Lithuanians, Volhynians, and among the Russians themselves, have obliged Diebitsch to march to the assistance of the Empire. The cholera morbus prevailed in Russia and Poland. The Polish committee have engaged twenty seven French Physicians to go to Poland immediately, to assist in arresting its progress.

MARRIAGES.

In this city, on Sunday afternoon, at the Stone Chapel, by Rev. Mr Young, Mr William Henry Henderson, to Miss Ann Matilda Warren.

In Dorchester, Mr James Bowen to Miss Emeline E. Perry.

In Quincy, 30th ult. by Rev. Mr Whitney, Mr John Angier, of Medford, to Miss Abby S. eldest daughter of Hon. Thomas B. Adams, of Q.

In Waltham, Mr Joseph Blish to Miss Abigail L. Champney.

In New Bedford, Mr Joseph Elliot, jr. to Miss Elizabeth Rice; Mr Robert Groble to Miss Hannah Allen; Mr Amasa T. Lawton to Miss Ann Dayton; Mr Henry H. Taber to Miss Elizabeth A. Chase; Mr Philip Johnson to Miss Sarah Harris.

In Providence, Sidney Williams, Esq. of Taunton, to Miss Caroline D. daughter of Rev. Dr Messer.

DEATHS.

In this city, Miss Sarah B. Sweetser, aged 22; Miss Ann Maria Babcock, 18; Mr Leonard Bemis, 49.

In Brookline, Mrs Sarah Sullivan, consort of Richard Sullivan, Esq. aged 44.

In Charlestown, on Monday evening last, Anna F. Edwards, aged 13, daughter of Mr Benjamin Edwards.

In Lynn, Mr Joseph Brown, aged 70; Mr Isaac Organ, 72, a drummer and pensioner of the revolution.

In Salem, Capt. Joseph Browne, aged 73; Mr James King, 80.

In Marshfield, 30th ult. Mrs Huldah Stetson, aged 61, wife of Mr Jonathan S.

In Plymouth, Clarissa Harlow, daughter of Capt. John Battles, jr. aged 1 year.

In Providence, Mr J. O. Rockwell, late editor of the Providence Patriot, aged 23.

In York, Me. Capt. William Seward, an officer of the Revolution, aged 78.

In Brattleborough, Vt. on the 21st ult. almost instantaneously and without a groan, Mr Samuel Newton, in the 37th year of his age.

In Auburn, N. Y. Mrs Elizabeth Eaton, aged 65, widow of the late Gen. William Eaton.

In Philadelphia, 3d inst. William Bainbridge, jr. Esq. aged 24, only son of Com. B.

At Buenos Ayres, on the 26th of March, William Dana, Esq. late U. S. Consul at that place, and formerly of this city.

ADAMS' PATENT
SWELLED BEAM WINDLASS BEDSTEAD.

No. 422 Washington Street, near Boylston Market, a few doors South of Washington Bank.

These Bedsteads are highly recommended on account of the Swelled Beam, which produces a Crowning and Elastic Sacking. ☞ Without the Swelled Beam the sacking cannot remain elastic any considerable length of time.

They are manufactured solely by the patentee, as above, and sold in a great variety of patterns, on the most reasonable terms. ☞ As there is no additional expense of materials or labor in manufacturing the Swelled Beam Bedsteads, there is no additional price on account of this most valuable, though perfectly simple improvement of the Swelled Beam.

N. B.—The public are particularly invited to call on Mr Adams as above, and examine the Swelled Beam in the Windlass Bedsteads before purchasing, as there are other Windlass Bedsteads manufactured and offered for sale as an improved article which have not the patent Swelled Beam. 3m June 11.

WESLEY'S WORKS.

A few sets of the complete works of John Wesley, may be obtained at this office. June 11.

PERCY'S KEY.

This convenient and almost necessary book for theological students, is for sale at this office. June 11.

CARPENTER'S CATECHISM.

This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade. May 14.

ABBOT'S SERMONS.

At this office, for sale, Sermons by the late Rev A. Abbot, D. D. of Beverly; with a memoir of his life. May 14.

WARE'S DISCOURSES.—

The cheap edition of the Discourses of Prof. Ware, Jr, "On the offices and character of Jesus Christ," may be obtained at this office. May 14.

NEW HISTORY FOR SCHOOLS.

The First Book of History, or history on the basis of Geography, with sixty engravings from original designs and sixteen maps of the Sections of the U. S. and the various countries of the Western Hemisphere executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

This work contains the History of all the countries in North and South America, including Greenland, Iceland, and the West Indies, down to the present time. It is on the inductive plan, beginning at home and leading the pupil gradually into the subject; while the introduction of numerous cuts, authentic and modern maps, lively anecdotes and descriptions of natural scenery, curiosities and manners and customs renders it the most attractive and useful introduction to History ever published, and as Geography and History ought never to be separated, the child naturally desiring to know something of the History of the countries which are described to him, there are exercises previous to each lesson, to test and fix his geographical knowledge in his mind—for he can have but little correct and lasting knowledge of the History of a country with whose geography he is unacquainted.

Just published by
RICHARDSON, LORD & HOLBROOK,
June 11. School Book Publishers.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. III.—No. 6.—(New Series.) For June, 1831.

CONTENTS.

There are diversities of operations—obtaining religion—revivals—means of grace. Explanation of Isaiah lxiv. 6, 'All our righteousness are as filthy rags.' Sins of Christendom—Dr Abbot's Sermons. Faith and works—St Paul and St James reconciled. Original Poetry—Lines written by a parent on the death of his daughter. Family Sermons—Edited by J. R. Beard. Complaints and calumnies against Harvard University—Number of students, expenses, Hollis Professorship, connexion of the Theological School with the University—Letter to Gov. Lincoln, from F. C. Gray. Times of the Saviour. June 1.

LIBERAL PREACHER, *for June.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for June, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 6. Containing a Sermon by Rev. LEMUEL CAPEN, of South Boston, Mass.—On the "*Religious Education of Children;*" from Deut. vi. 6, 7. June 1.

SECOND HAND CLASSICAL BOOKS.

For sale at the Christian Register office,
Schrevelius's Lexicon.
Young's Dictionary,
Virgil,
Sallust,
Cæsar's Commentaries,
Cicero De Officiis,
Greek Testament,
Græca Minora,
Tacitus,
Gradus ad Parnassum.

These books are generally in good order, and may be obtained at quite a reduced price. June 11.

THE TIMES OF THE SAVIOUR.

Just published by L. C. BOWLES, No. 124 Washington Street, "The Times of the Saviour." By Harriett Martineau. Reprinted, after Revision from the English Edition. Contents—"The Hope of the Hebrew—Life in Death—Songs of Praise—The Wilderness Gladdened—He is Risen—The Hour of Rest—Alas that Mighty City."

Extract from the "Notice by the American Editor."

The little volume of which this is, with some variations, a reprint, was published in London the last year. It came from the English press under the title of 'Traditions of Palestine;' which has been changed as less suitable than that which appears on our titlepage.

These stories may not please others as much as they have gratified the few persons who have had an opportunity to read them They have been reprinted without any personal knowledge of the author or her family, and solely from the belief that they exhibit in a just light the agitation produced in the minds of the Jews, by the wonderful works and preaching of Christ. Comparatively few readers of the Gospels consider the nature or extent of this agitation. The brief and simple histories of the evangelists, while they contain enough to lead one of diligent or inventive habits of thought into an inquiry concerning the effect of our Lord's ministry upon a state of public and private feeling so peculiar, as that which prevailed in Judea and Galilee during this period, yet offer only incidental allusions, which many persons might not notice, and more would neglect to use as hints to imagination. It may surprise us that attempts similar to the present have not more often been made, to bestow upon the sacred narratives that interest, which, apart from their spiritual truths and momentous facts, might be derived from a view of the condition of society in 'the times of the Saviour. Miss Martineau has sketched some scenes descriptive of this state of things with equal taste and skill. They are lightly, but distinctly and faithfully drawn. Her caution in restraining her hand from the person of 'the Teacher,' cannot be too highly approved. She desists from her work when there is occasion to introduce him into immediate view; it would have been fatal to its excellence if she had made him the subject of fictitious description.

English literature is poor in the department to which works of this class belong. This is but an humble contribution; yet it may give both instruction and pleasure to many who have passed the years of childhood. To the young reader it will probably be an acceptable present. May 29.

TRANSLATION OF PSALMS. Just published, by GRAY & BOWEN, No. 141 Washington Street—A new translation of the Book of Psalms, with an introduction. By George R. Noyes, author of "a translation of the book of Job," spoken of by the Christian Examiner in the following manner:—

"Its imperfections are few and of the less important kind, while its many and rare excellencies recommend it to the favor of all classes of readers. It deserves a place in every scholar's library. The unlearned will find in it many passages full of meaning and interest, which before were unintelligible to them. The cultivated and refined may be taught by it that they will not hurt their taste by reading the holy scriptures.—The sceptic will be led to suspect that the difficulties of which he complains, are to be attributed, less to the authors of the Bible than to its translators. And most persons, unless we deceive ourselves, will find it not easy to suppress the wish, that they might be presented with an amended version of the remaining portions of the sacred volume." May 28.

UMBRELLA LOST.

Lost, or left, on the 17th or 18th ult. in New York—perhaps in a store of one of our subscribers,—a large green silk umbrella, with carved horn handle and without any ring or fastening. If the finder should see this notice, he will do a favor by leaving the umbrella at the bookstore of Mr C. S. Francis, Broadway. June 4.

FAMILY AND SECRET DEVOTIONS.

Exercises for Family and Secret Prayer; to which are annexed Hints on the Common Practical Mistakes in Family Religion; a new edition, enlarged and improved, this day published and for sale at this Office, and by *Wm. Hyde,* Messrs. *Carter, Hendee & Babcock,* and *Cottons & Barnard.* Price (best paper) 37 1-2 cents, bds.—per doz. (common paper) $2,40. 'Hints' separately, per doz. 37 1-2 cents May 21.

JUVENILE BOOKS,

For sale at the office of the Christian Register, a large assortment of books—suitable for Juvenile and Sunday School Libraries,—recently selected from the bookstores of New York, Philadelphia, and Baltimore, May 28.

SELECTED POETRY.

[From the London New Monthly Magazine.]

THE DEAD.

Wherefore I praised the dead more than the living.—SOLOMON.

They dread no storm that lowers,
No perished joys bewail,
They pluck no thorn-clad flowers,
Nor drink of streams that fail;
There is no tear-drop in their eye:
Nor change upon their brow,
The placid bosom heaves no sigh,
Though all earth's idols bow.

Who are so greatly blest?
From whom hath sorrow fled?
Who find such deep unbroken rest
While all things toil?—the DEAD.
The holy dead!—Why weep ye so,
Above the sable bier?
Thrice blessed! they have done with wo,
The living claim the tear.

Go to their sleepless bowers,
Deck their lone couch of clay,
With early Spring's uncolored flowers,
And then they fade away.
Think of the amaranthine wreath,
The bright bowers never dim,
And tell me why thou fly'st from death?
Or hid'st thy friends from him?

We dream, but *they* awake;
Dark visions mar our rest—
Mid thorns and snares our way we take,
And yet we mourn the blest!
For those who throng the eternal throne,
Lost are the tears we shed:
THEY are the living—they alone,
Whom thus we call the DEAD.

LINES ON REVISITING THE COUNTRY.

BY WILLIAM CULLEN BRYANT.

I stand upon my native hills again,
Broad, round, and green, that, in the southern sky,
With garniture of waving grass and grain,
Orchards and beechen forests, basking lie;
While deep the sunless glens are scooped between,
Where brawl o'er shallow beds the streams unseen.

A lisping voice and glancing eyes are near,
And ever-restless steps of one, who now
Gathers the blossoms of her fourth bright year;
There plays a gladness o'er her fair young brow,
As breaks the varied scene upon her sight,
Upheaved, and spread in verdure and in light;

For I have taught her, with delighted eye,
To gaze upon the mountains; to behold,
With deep affection, the pure, ample sky,
And clouds along the blue abysses rolled;
To love the song of waters, and to hear
The melody of winds with charmed ear.

Here I have 'scaped the city's stifling heat,
Its horrid sounds, and its polluted air;
And, where the season's milder fervors beat,
And gales, that sweep the forest borders, bear
The song of bird, and sound of running stream,
Have come awhile to wander and to dream.

Ay, flame thy fiercest, sun, thou canst not wake,
In this pure air, the plague that walks unseen;
The maze leaf and the maple bough but take
From thy fierce heats a deeper, glossier green;
The mountain wind, that faints not in the ray,
Sweeps the blue streams of pestilence away.

The mountain wind—most spiritual thing of all
The wide earth knows—when in the sultry time,
He stoops him from his vast cerulean hall,
He seems the breath of a celestial clime,—
As if from heaven's wide-open gates did flow
Health and refreshments on the world below.

MISCELLANEOUS.

SLAVERY IN JAMAICA.

The following account is taken from the Anti-Slavery Reporter of November last. It probably contains much that will be new to most of our readers.

The Rev. John Thorpe, now the Curate of Wigginton, in the county of Oxford, occupied the situation of Curate in the parish of St Thomas in the East, in Jamaica, under the Rev. Mr Trew, the Rector, from 1826 to 1829. At several public meetings, and especially at Cheltenham on the 7th of October last, he has taken occasion to bear his testimony to the nature and effects of colonial slavery as it exists at this moment in this the largest slave colony in his Majesty's dominions. Those who have the happiness of knowing the sound judgment and unimpeachable integrity of this pious and exemplary clergyman, and the spotless character he has borne both at home and abroad, will best appreciate the value of that testimony, the substance of which we shall now lay before our readers with an entire conviction of its truth, derived not only from the confidence we repose in his deliberate statement of facts, but from the perfect agreement of that statement with the mass of evidence on the same subject which has already appeared in our pages.

Mr Thorpe said that his views of slavery arose from his constant residence in an agricultural part of the island of Jamaica. In stating those views and the facts by which they were supported, he disavowed all hostility to the Planters, many of whom he respected—his enmity was to the system, which, with a corrupt foundation, was upheld by corrupt means. He would premise that the law regards the slave as a mere chattel—he may be bought, sold, tranferred, levied upon, or bequeathed. The *Jamaica Gazettes* teem with advertisements announcing the sales of negroes, many of whom have been seized by virtue of the Deputy Marshal's writ, and some given to pay arrears of taxes due by the estate to which the slaves may belong. Few owners reside on their properties, but manage them by an attorney (or land agent,) who has the general care of several—under him is an overseer, (or bailiff) for each estate—under the overseers are book keepers—and under these as many drivers as there are gangs of negroes. The drivers are blacks, the others whites.

Such are the actual managers—now for their mode of management. This briefly is compelling the slaves to work by the cartwhip, an instrument with which a very severe wound may be inflicted. Indeed it lacerates the flesh most terribly. The law allows the whites, except the book keepers, to order thirtynine lashes to be inflicted, on any slave, provided the effect of former punishment shall not remain, and ten to be given by the drivers, if in their opinion the punishment is called for. The mode of administering it is, by holding the victim down on the ground, and as he lies extended, the lashes are inflicted on his bared body. After this, which may be called the legal flogging, the poor wretch, Mr T. has understood, is not unfrequently scourged with the prickly branches of ebony, quantities of which are collected for this atrocious purpose. Mr T. knew an overseer in the neighborhood, who, having neglected his business, was reproved by the attorney, which so irritated him, that he sought amongst the slaves under his charge some objects on whom to wreak his vengeance. Three were singled out, and received a tremendous punishment. They complained to the attorney; who, on inquiry, found them blameless in the matter. The overseer was dismissed: but he was appointed to another and a larger estate. On passing through a town, Mr T. heard cries: he went to the spot, and found a negress tied up by the hands, while a driver was flogging her—on asking the white man, who stood by, what was her fault; he replied "he did not know—his employer had sent her there to be flogged." A brother clergyman left Mr T's. house early one morning, and missing his road, unexpectedly arrived at an estate, where he saw the overseer "occupying himself with flogging a number of women." Mr T. knew of a slave who from severe punishment died. The coroner's inquest sat. It was endeavored to be proved that he died from disease; but the case was so barefaced, that the coroner and jury, themselves planters, gave a verdict of wilful murder. The man was brought to trial and acquitted,—from what cause he could not precisely say; but he believes, from the inadmissibility of the evidence of the negroes, who alone witnessed the fact. Mr T. afterwards saw this man with a party of his fellow-overseers, received into their society as if nothing had happened.

In every parish there is a workhouse, or more properly a goal; the receptacle of negroes convicted of idle or refractory conduct, and sentenced to imprisonment with hard labor. He never could forget his sensation on entering, soon after his landing, one of these miserable abodes. The filth was disgusting—the dens dark, while their wretched inmates driven out, and arranged on each side for inspection, in their half naked state,—their wild stare,—and woeful appearance—scarcely resembled human beings. But the workhouse is not for these only, but any owner or his deputy may send a negro there, when anxious to give him a severer punishment than ordinary, with an order to that effect, which never fails to be executed, and generally without any inquiry being instituted as to the offence. He knew a carpenter slave who being pressed by his attorney to labor in the field refused, on the ground of its being unusual thus to employ a tradesman, his age and infirmities being superadded; and stated that if he would allow him, as he had formerly done, to hire himself out by the day, he would bring any reasonable wages he required. The attorney would not swerve from his purpose, and the slave persisting in his refusal, was confined in the workhouse, and twice severely flogged; besides being worked with the goal gang, who, chained together in pairs by a collar fastened to the neck, repair to their daily labor attended of course by the driver, who is not sparing of his cart whip. Mr T. saw him use it on one poor infirm fellow, who, not keeping up the trot at which they were going, in changing the scene of their labor, received this sensible hint from his merciless taskmaster. One observation he must be allowed to make; many overseers might be humane and abhor an act of cruelty; what he complained of was, the intrusting of arbitrary power to men of like passions with ourselves; and he adduced these facts as its necessary results. For let it be remembered that the case he had mentioned came incidentally to his knowledge, and afforded a fair specimen of what is constantly recurring, and what must recur so long as this uncontrolled power, the very essence and support of slavery, is committed to the planter. Such facts served to lift up the curtain with which the planters studiously veil the cruelties of their system, and to expose to our view some of its terrible enormities, the full amount of which are known only to Him who maketh inquisition for blood, and who forgetteth not one cry of these poor oppressed Africans.

Much is said of the careful attention paid to the sick; he believed it to be true on properties possessing a humane attorney or owner; but he had seen hospitals which, from their heat and effluvia, he should deem far more likely to create disorders than to cure them. Some of the sick were lying on benches made for their reception, others on the floor, with no covering but their tattered clothes, and no couch but the bare boards. Then their aged people are made watchmen, some of whom suffer great privations, and who live on remote and scattered parts of the estate, in miserable sheds, not so good as gypsy tents, to guard the provisions and sugar canes of the property; while even their hoary hairs, in case of supposed offence through neglect or otherwise, do not protect them from the merciless lacerations of the cart whip. He knew one, formerly a valuable slave, who was sent to a distance, and almost starved, that he might be prevented preaching to his fellows. The slaves, divided into gangs, each gang attended by a driver and his cartwhip, work from the earliest dawn of the morning to the decline of day, averaging about thirteen hours daily, throughout the year; out of which time half an hour is allowed for breakfast, and two hours in the middle of the day; but this time he had known abridged under a press of business, and much of it was consumed in going from and to the scene of their often distant labors.

It was not, however, of their daily labor he complained so much as that, during the crop time, which lasts generally about six months of the year, this labor is protracted on most estates through every alternate, and on others where slaves are more numerous, through every third night. This is a cruel part of the system, and must tend to shorten life; especially as, when heated by labor, they are exposed to the chilling and unwholesome night air and heavy dews, which not unfrequently engender decline and hasten death.

Another evil of the system is, that a slave cannot manumit himself, even though through industry he may have saved a sufficiency for his ransom. If he be a respectable and faithful slave, he is told he cannot be spared; and even where a slave is permitted to purchase his freedom, he is often obliged to obtain another to fill his place. It may be asked, what compensation has the negro? His owner allows him weekly six salt herrings, a woman the same, a child three, with a few yards of coarse woollen and linen cloth yearly, barely sufficient to cover them, with a hat for the men, and a handkerchief for the women. Then a certain portion of land, generally unavailable for other purposes, (certainly for sugar canes) on which the slave is to cultivate his vegetable provisions; only twentysix days in the year are allowed him for this cultivation, which obliges him to trespass on the sabbath. It sometimes happens that the negroes raise a little poultry, and occasionally kill a pig, which, with their surplus provisions, they bring to the market to sell or barter for salt meat, fish, or better clothing than their allowance affords.

The decrease of the negro population is most fearful; but can we be surprised that the rigorous exaction of labor, through 13 hours of every day, and for 5 more making 18 hours a day during half of the year, with no rest on the sabbath to recruit wasted strength, besides the attention to domestic concerns, which must increase fatigue and abridge the hours of repose—can we be surprised that this exhaustion of strength should produce as its result misery and death? It is proved, by authentic documents, that the maroons of Jamaica rapidly increase—and what does this show but that, within the atmosphere of freedom, the principle of animal life is vigorous and prolific, while within that of slavery it sickens, and withers, and dies. The market day in Jamaica is the sabbath;—the consequent desecration of this holy day is awful. Often had he returned from an almost empty church, and passed the market, where hundreds of slaves were collected, merged in all the secularities of life, and indulging in all the vices of their corrupt nature.

After stating this, the degraded state of their morals may be easily imagined Marriage is comparatively unknown, and illicit intercourse prevails. In a recent report of a society established in his parish, for the religious instruction of the slaves, it is mentioned as a cause of exultation, that, during the two past years, since the society had existed, the number of legitimate children had increased, so that they were then in the proportion of one to nine of the whole black population. This one fact speaks volumes, and this debased state of morals is fostered by the evil example of the whites, who almost all live in sin. The white planter lives at the great house of the estate, where reside also a number of females of color, most of them belonging to the property. The licentiousness prevailing in consequence, he need not depict; but he would excite the sympathy of the females before him in behalf of their degraded sisters, who were constrained by their bonds to dwell in these haunts of iniquity, and became, from a moral necessity, the victims of their master's passions; who, by withholding instruction, concealed from them the guilt of their conduct, while they hid their atrocities from the people of England by specious names. And to undeceive many, he would observe, that a housekeeper is considered a necessary appendage to a white man's establishment, an individual whom, in England, we should designate by a far more just though more opprobrious title.—If such, then, be their moral, what must be their religious state? True, the gospel has visited the heart of many a negro, but their numbers bear no comparison to the mass of the uninstructed; and how should they, when religious instruction is so much discouraged? In his parish, *the most improved in the whole island*, there were indeed 54 estates permitting the ministers of the established church to communicate religious instruction; but, with the exception of three, stipulating that it should be merely oral, and in all cases appointing *one half hour* once a week during the noontide, a time when, from weariness and hunger, few could avail themselves of it. In fact, as a Jamaica proprietor, well acquainted with the operation of this system, told him, "It was a mere farce." But even this instruction, thus limited and deficient, was actually denied to 11,451 slaves, on 46 estates in the parish, who enjoyed no opportunity of instruction whatever. Nor can the negro receive instruction to any practicable extent on the sabbath. One of the members of the House of Assembly stated, "that the slave must work on that day or starve;" and the scantiness of Mr T.'s congregation, amounting, on an average, to only 80 out of 6000 at least, while at the same time they were anxious for instruction, confirms the statement.

Remember, then, the slave is considered as a chattel, liable to the cruelty of the cart-whip, and the chains of the workhouse:—that he endures excessive and unrequited toil,—that he cannot manumit himself;—that he is demoralized and brutalized, and then acknowledge that slavery is a monster, whose existence ought no longer to be allowed.—The Rev. gentleman then observed that what he had seen of the industry of the negro when employed for himself, fully proved that free labor was practicable, and that, were the negro freed, he would not starve as some feared. He also related an affecting anecdote of a female slave, who, having been stolen in Africa, and sold in Jamaica, was under the usual treatment of the planter, hateful, hating, dishonest, and revengeful; she became the property of a clergyman, under whose mild treatment and christian instruction her dispositions altered, exhibiting all the faithfulness, tenderness, and sympathy, of which the heart is capable.

NORTHFIELD ACADEMY
OF USEFUL KNOWLEDGE, AND SCHOOL FOR TEACHERS.

The Summer Term of this Institution will commence June 7th, under the care of Mr C. HOSMER and Mr S. M. EMERY.

This School offers facilities for education, seldom found. All branches are taught here, and semi-weekly lectures are given on all subjects of literature and science, illustrated with a very full philosophical apparatus.

The Languages ancient and modern are thoroughly taught by Mr EMERY. The English department is under the care of Mr HOSMER.

The establishment of the department for the preparation of teachers particularly, although new, needs no apology. The public has suffered too long from the incompetency of beginners in school keeping, to want arguments to convince them of the necessity of such a department as this in academies. The science of teaching is not intuitive; it is not inspiration. It is entirely a matter of education—to be acquired by the same study and the same labor as are necessary in obtaining a knowledge of any art. Yet the public has hitherto been obliged to let every teacher learn at the expense of his first schools. But this evil need no longer be suffered; the proprietors are confident that they have met it, and have made proper provision for its removal. In Mr Hosmer they have a teacher who from his great experience, his studious attention to the subject of education, and his successful practice of the inductive method in his instruction, has fully qualified himself to be a pioneer in this science—and to lead the way to a more easy and perfect system of instruction, than is commonly practised by beginners in this business. The proprietors indulge the hope that the public will approve and avail themselves of this school.

This Academy is located in one of the most healthy, beautiful and quiet villages on the banks of the Connecticut. The rooms, house and play-grounds, the apparatus philosophical, chemical and astronomical, and, indeed, everything is prepared by the proprietors, and no pains or expense has been spared, to render the place suited for study, and the improvement and contentment of the students, and to make the institution peculiarly valuable. So great advantages and so much instruction are, we think, seldom offered at so small expense.

TERMS.

Common English studies $3,00 per term. For higher branches and languages an additional charge in proportion to the amount of instruction wished.

Board at the academy house, in the family of Mr Hosmer, under the immediate care of the teachers, and in respectable families in the village, $1,25 to $1,50 per week.

Per order of the Trustees.
WILLIAM POMROY, Jr. *Clerk.*
Northfield, May 12th, 1831.

PERKINS' ADDRESS. Just received and for sale at this Office, "A Serious Address to the Presbytery of Oneida, on the manner of conducting the late Revivals within their bounds." By EPHRAIM PERKINS. May 14.

POLYGLOTT BIBLE. *The English Version of the Polyglott Bible*, containing the Old and New Testaments with the marginal readings: together with a copious original selection of references and parallel and illustrative pasages. A most beautiful pocket companion containing upwards of 60,000 references. This day received and for sale by
RICHARDSON, LORD & HOLBROOK.
May 21.

SUNDAY SCHOOL MANUALS,
Recently published by GRAY & BOWEN, No. 141 Washington Street, Boston.

I. Questions on Select Portions of the Four Evangelists, with references to the Scriptures for answers. By Rev. Joseph Allen, Northboro', Mass. This work is accompanied by a map of Palestine, with a series of Questions. Price 20 cents.

II. Questions on Select Portions of the Four Evangelists. *Part Second.* Comprising the principal discourses and parables of our Lord. Designed for the higher classes in Sunday Schools. By Rev. Joseph Allen. Price 20 cents. (This work together with the one above comprises a connected view of the life and instructions of Jesus Christ.)

III. An Introductory Catechism, by Dr Carpenter and also a Catechism of Scripture names, by Dr Watts. Price 6 cents.

IV. Field's Questions on the Gospels adapted to Carpenter's Harmony. Price 25 cents.

V Questions on Sacred History. with References to the Scriptures, in Fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart, and each set used separately.) Price 6 cents.

VI. The Young Child's Prayer Books, Part I. and II., for the use of Children under ten years of age.—Part I., Price 6 cents. Part II., Price 8 cents.

VII. The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cents.

VIII. The Youth's Prayer Book for young persons between twelve and fourteen. Price 16 cents.

☞ Most of the above books are now in general use in the Sunday Schools of this city and vicinity. To those who purchase by the quantity a discount will be made. 4t. May 21.

DABNEY'S ANNOTATIONS,
On the *New Testament*,—compiled from the most approved and critical authorities, and designed for popular use, particularly to assist Sunday School Teachers; for sale by N. S. SIMPKINS & Co.
Court Street.
☞ *Belknap's Psalms and Hymns* at reduced prices. 3t. May 21.

A SERMON FOR CHILDREN.
Just published by L. C. BOWLES, 124 Washington Street,—*A Sermon for Children*; preached at the Federal Street Church, May 8, 1831, by E. S. GANNETT, Junior Minister of the Society. May 21.

DAILY PIETY.—Price 15 cents.
Fenelon's Pious Reflections for every day in the month, together with Fenelon's Thoughts on various subjects, neatly done up in red glazed cloth, and of same size as Daily Food for Christians, just published and for sale by JAMES LORING, No 132 Washington Street.
Also, Jane Taylor's Scenes of Early Life. Sherwood's Golden Clue. Pious Sister of Roseneath, a pathetic narrative. May 21.

FULLER'S HOLY STATE
HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Edited by the Rev. ALEXANDER YOUNG. Vol. I. Fuller's Holy and Profane States. With some account of the Author and his Writings.

"Out of the old fieldes, as men saithe.
Cometh all this newe corn fro yere to yere;
And out of olde bookes, in good faithe,
Cometh all this newe science that men lere."
Chaucer.

Extract from the Editor's Preface.

"The present volume is published as a specimen of a proposed Library of the Old English Prose Writers. The beautiful and venerable remains of our ancestral literature, have, in this country at least, been suffered to remain too long neglected. The Editor has thought that he might perform a useful and acceptable service, by divesting them of their cumbrous and repulsive attire, and arraying them in an agreeable and attractive garb. At present, from their scarcity and costliness, these writings are accessible only to the privileged few: he would make them accessible to all, believing that they need only to be known, in order to be appreciated and admired.

"To give some general idea of the character of the proposed Library, it may be sufficient to mention, that besides the honored and familiar names of Hooker, Bacon, Milton, Jeremy Taylor, Barrow, and South, it will contain specimens of such writers as Sir Thomas More, Bishop Latimer, Roger Ascham, Sir Philip Sidney, Sir Walter Raleigh, Robert Burton, Sir Thomas Overbury, John Selden, Bishop Hall, Sir Thomas Brown, Arthur Warwick, James Howell, Izaak Walton, Andrew Marvell, and Owen Felltham.

"The advice which Bishop Watson gives in a reference to some of these old writers, may be safely extended to them all. 'Make them,' he says, 'your chief companions through life; let them be ever upon your table; and when you have an hour to spare, spend it upon them; and I will answer for their giving you entertainment and instruction as long as you live.'

"Should this work meet with sufficient encouragement to authorize its continuance, the volumes will be issued as fast as they can be properly prepared and accurately printed. The pieces selected will be inserted entire, whenever this can be done consistently with the plan of the work. The original style and phraseology will be sacredly retained, but the orthography will be accommodated to the standard now in use. To each author will be prefixed some account of his life and writings; and whenever it is necessary, brief notes will be appended to explain obsolete words and illustrate obscure passages."

Extract from the Retrospective Review.

"The work which we have selected as the subject of this review is perhaps, upon the whole, the best of Fuller's works; and certainly displays to better advantage than any, his original and vigorous powers of thinking. It consists of two parts—the Holy and the Profane State: the former proposing examples for imitation; and the latter their opposites, for our abhorrence. Each contains characters of individuals in every department of life, as the father, husband, soldier, divine; and general essays.—We do most seriously recommend this book to our readers, as a treasure of good sense, information, and entertainment."
May 28.

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This instrument has all others combined in one, which are generally used for drafting (dividers excepted,) and is applied to a Tablet, on which the paper is fastened. The most intricate shape is protracted with ease and with the greatest accuracy; and the least error in running, or any mistake in the minutes is detected

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N. B. Messrs. J. & H. M. Pool will manufacture Scales or Rules, for Draftsmen of any description on Steel or Composition. Orders may be left at the bookstore of N. S. SIMPKINS & Co. Boston, and RICE & MELLEN, Worcester. April 16.

WORCESTER'S LETTERS TO CHRISTIANS. Just published by GRAY & BOWEN, Causes and Evils of Contentions unveiled, in Letters to Christians. By NOAH WORCESTER, author of "Bible News" &c. &c. May 28.

WHITMAN ON REVIVALS.—Just published, by GRAY & BOWEN, A Letter to an Orthodox Minister, on Revivals of Religion. By BERNARD WHITMAN. May 28.

BIGELOW'S TRAVELS. Just published by CARTER, HENDEE & BABCOCK, Travels in Malta and Sicily, with Sketches of Gibraltar in 1827. By the Rev. ANDREW BIGELOW, Author of "Leaves from a Journal in North Britain and Ireland" May 21.

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